

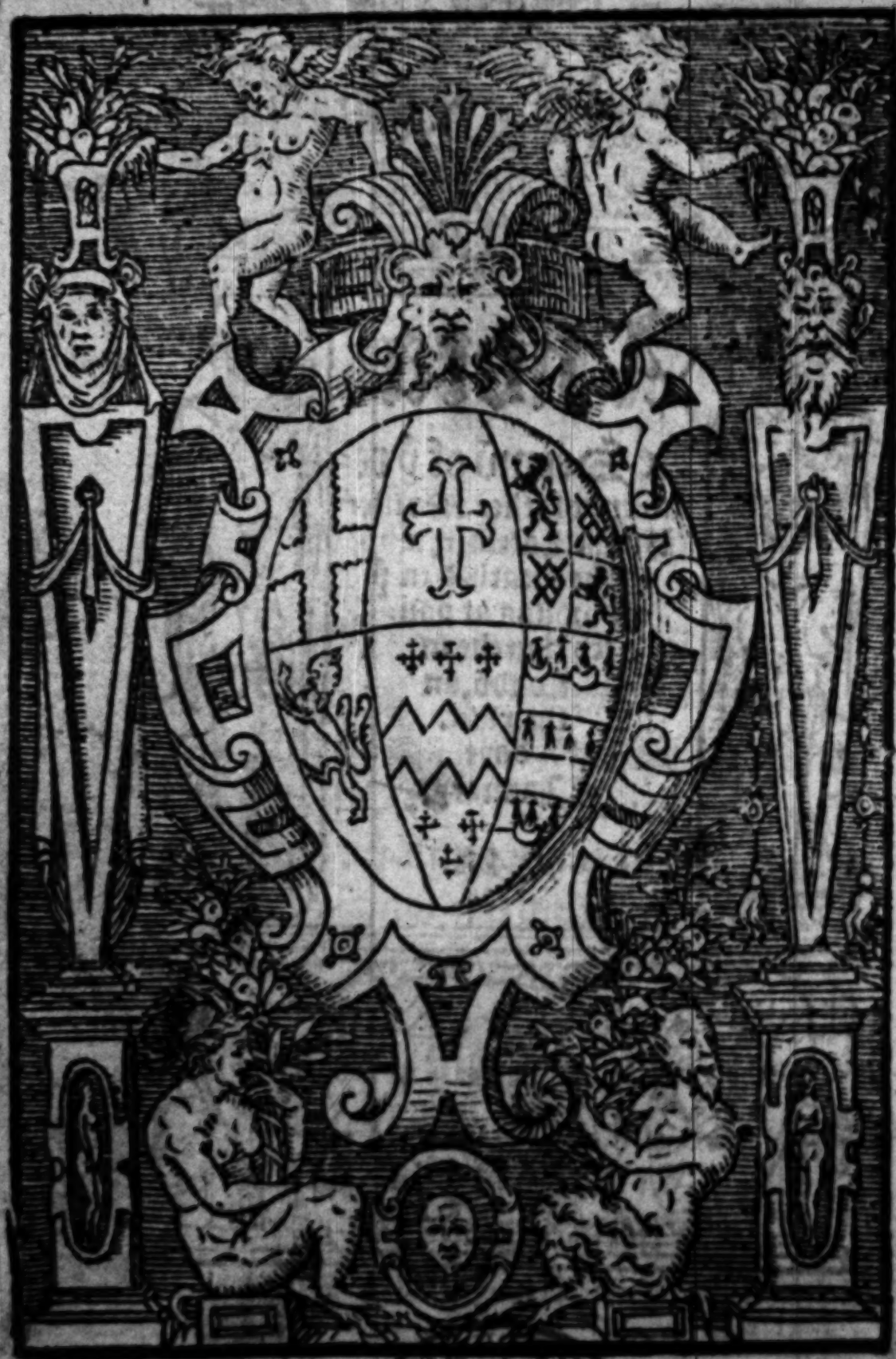


A nota

ble Sermon of y^e re-
uerende father Maister
Hughe Latimer, whi-
che he preached in y^e
Shrouds at pau-
les church in
Londō, on
the .xviii.
daye
of January.

1548.





The. liii. Sermon



De cunctis scripta sunt
ad nostram doctrinam
scripta sunt.

All thinges which
are writtē at wri-
ten for our instru-
tion & knowledge. All thinges
that are writtē in Goddes boke,
in the Byble boke, in the booke
of the holy scripture, are written
to be our doctrine.

I told you in my first sermon,
honorable audiance, that I pur-
posed to declare vnto you. ii. thin-
ges. The one what sēde shuld be
sowen in Gods field, in Goddes
plough land. And the other who
shoulde be the sowers. That is to
say, what doctrine is to be taught
in Christes chutch & congrega-
tion, and what men shoulde be
the teachers and preachers of it.

The fyrst part I haue told you

A. ii.

M

The. iiii. Sermon

In the thre sermons past, in which
I haue assaied to sette furth my
plough, to proue what I coulde
do. And now I shal tel you, who
be the plowers, for Gods worde
is a seede to be sown in Goddes
fielde, that is the faythful cōgre-
gacion, & the preacher is the so-
wer. And it is in the gospell. Tri-

uit qui seminat seminare semen suum.
He that soweth, the husbanman,
the plowghman wente furth to
sowe his seede, so that a preacher
is resembled to a plowghmā, as it
is in a nother place. Memo admo-
ta aratro manu, et a tergo respiciens ap-
tus est regno. Dei.

No man that
putteth his hand to the plough
and loketh backe, is apte for the
kingdō of god. That is to say,
let no preacher be negligente in
doinge his office. Al be it this is
one of the places þ̃ hath ben rae-
ked,

A place of
scrip̃ture rae-
ked or misun-
derstand.

of M Latimer.

ked, as I toulde you of racking
scriptures. And I haue bene one
of the my selte þ̄ hath racked it,
I crye God merce for it, & haue
bene one of them that haue be-
leyed and haue expounded it, a-
gaynste religious persons that
would forsake theyr ordze which
they had professed, and woulde
go out of theyr cloyster, whereas
in deed it toucheth not monke-
rye, nor maketh any thing at all
for any such matter. But it is di-
rectlye spoken of diligente prea-
chyng of the worde of God. For
preachyng of the Gospel is one
of Goddes plough workes, and
the preacher is one of Goddes
plough men. Ye may not be of-
fended wyth my similitude: in
that I compare preachynge to
the laboure & worke of plough-
inge, & the preacher to a plough-
man

The right un-
derstandynge
of this place.

A.iii.

man

The .liii. Sermon

man. Ye maye not be offended
wth thys my similitude, for I
haue ben sclaundered of some per
sonnes for suche thynges. It
hath bene saied of me. Oh Lati
mer, nay, as for him I wil neuer
believe hym whyle I lyue, nor
neuer trust him, for he lykened
our blessed Ladye to a saffrone
bagge, where in deede I neuer
bled that similitude. But it was
as I haue sayd vnto you before
nowe, accordinge to that whiche
Peter saue before in the spirite
of prophesy and sayed that there
shoulde come afterwarde men;
Per quos via veritatis maledictis af
ficeretur, there shoulde come fel
lows by who the waye of truth
shoulde be yll spokē of and slan
dered. But i case I had bled this
similitude, it had not bene to be
reproued, but myght haue bene
wth

of **St** Lactantius.

without reproche. For I might go to our La
haue sayed thus, as the saffron bag ^{compared to}
bagge that hath bene full of sa ^{a saffron bag}
ffron, or hath had saffron in it,
doth euer after sauoure and smel
of the swete saffron that it con-
teyned: so our blessed Ladye
which conceived & bare Chryste
in her wombe, dyd euer after re-
semble the maners and vertues
of that precious babe which she
bare. And what had our blessed
Ladie bene the worse for thys:
or what dishonour was thys to
our blessed Ladye. But as prea-
chers must be ware and circum-
spect & thei geue not any iust oc-
casion to be sclandered and yll
spoke of by the hearers, so must
not the auditours be offended
without cause. For heauen is in
the gospel likened to a musterde ^{Similitudes}
seede. It is comyared also to a ^{used in the} Gospel.

A.iiii.

piece

The .iiii. Sermon

piece of leauen, as Chryst saith, that at the last day, he wyl come lyke a thiefe, & what dishonoure is this to God: or what derogation is thys to heauen: Ye maye not then, I say, be offended wth my similitude, for because I lyken preaching to a ploughmans laboure & a prelate to a ploughman.

The descrip-
tion of a pre-
late.

But now you wyl aske me whom I cal a prelate. A prelate is that man, what soeuer he be, & hath a flocke to be taughte of hym, who soeuer hath any spirytuall charge in the fayethfull congregacion, and who so euer he be that hath cure of soule.

How the prea-
cher is likned
to, & plowman.

And wel may the preacher and the ploughman be lykned together. fyrst for theyr laboure of all seasons of the yere. For there is no tyme of the yere, in whiche the ploughman hath not some speciall

of M^r Lattimer.

Specfall worke to do, as in my
countrey in Lecester Shire, the
ploughe man hath a tyme to set
furth and to assaye his plough,
and other tynics for other neces-
sary workes to be done. And the
they also maye be likened to ge-
ther for the diuersiti: of workes
& varietie of offices y^e they haue
to do. For as the ploughman first
setteth furth his plough, and the
tilleth hys lande, and breaketh
it in furrourges, and sometyne
ridgeth it by agayne. And at an
other tyme harroweth it, & clot-
teth it, & sometyne doungeth it, &
hedgeth it, diggeth it, and wee-
deth it, pourgeth and maketh it
cleane: So the prelate, the prea-
cher hath many diuers offices to
do. He hath fyrst a busie worke,
to bringe his parishioners to a
tyght fayth, as Paule calleth it.

And

The prelate
hath many of-
fices.

The .iiii. Sermon

Note
the proper-
ties of a right
fayth.

The spirite.

The law
feareth.

The Gospell
comforteth.

And not to a swaruinge fayth,
but to a fayth that embraceth
Christ, and trusteth to his me-
rites, a lyuely fayth, a iustifying
fayth, a fayth that maketh a man
righteous wythout respecte of
workes. As ye haue it, werte wel
declared and set furth in the Ho-
mily. He hath the a busie worke
I say, to bringe his stocke to a
ryght fayth and then to cofirme
them in the same fayth, Nowe
castynge them downe wyth the
lawe, and with threateninges of
God for synne. Nowe rydginge
them vp a gaine, with the gospel
and wyth the promyses of Gods
lauoure. Nowe w:eding them,
by tellyng them their faultes, &
makynge them forsake synne.
Nowe clottinge them, by brea-
kyng theyr stony hartes, and by
making them supple hearted, and
ma

of M Lattimer.

makynge them to haue hertes of
fleshe, that is soft hertes, and apt
for doctryne to enter in. Nowe
teachyng to knowe God ryghte-
ly, and to knowe theyr duetie to
God and to theyr neyghbours.
Nowe exhorting them whē they
knowe theyr duetie, that thei do
it and be dilygente in it: so that
they haue a continuall worke to
do, Great is theyr busynes, and
therefore greateshoulde be their
hyre. They haue great laboures
and therfore they ought to haue
good liuynge, that they maye
comodiously feade theyr flocke,
for the preachyng of the woorde
of God vnto the people is called
meat. Scripture calleth it meat.
Not strawberies, that come but
once a yeare and tarpe not longe,
but are sone gone: but it is meat.
It is no deynties: The people
muste

Great busi-
nes shoulde
haue good re-
wardes.

The .iiii. Sermon

Preaching is
a daily meat.

musste haue meate that musste be
familier and cōtinuall, and day-
ly geuē vnto them to fede vpon.
Manpe make a strauberpe of it,
ministrynge it but once a yeare,
but suche do not th office of good
prelates. For Christ sayeth.

*Quis putas est seruus prudens et fide-
lis? qui dat sibi in tempore.*

Who thynke you is a wyse and
a faythfull seruaunt? He that ge-
ueth meate in due tyme. So that
he must at all tynies conuenient
preache dyligentlye. Therefore
sayeth he: Who trowe you is a
faythefull seruaunte? He spea-
keth it as though it were a rare
thynge to fynde suche a one, and
as though he should saye, there
be but fewe of theym to fynde in
the world. And how few of theim
there be throughout this realme
that geue meate to theire flocke

of **M** Latimer.

as they should do: the visitours
can best tell. To fewe, to fewe,
the more is the pitie, and neuer
so fewe as nowe. By this then it
appearcth that a p̄late or anye
that hath cure of soule, must dili-
gently and substancially worke
and labour. Therfore sayeth
Paul to **T**imothe. Qui episcopatu
desiderat, hic bonum opus desiderat.
He that despyeth to haue the of-
fice of a Bysshoppe, or a p̄late,
that man desireth a good worke.
Then yf it bee good worke, it is
worke. Ye cā make but a worke
of it. It is Goddes worke, Gods
ploughe, and that plough, God
would haue still goyng. Suche
thē as loyter and liue idellye, are
not good p̄lates or minystrs.
And of suche as do not p̄ache
and teache, nor do not theyr due-
ties: God saiet by his Prophet
Mic.

The.iiii. Sermon

Hieremie. *Maledictus qui facit opus
dei fraudulenter.* Guilefullye or
deceytfullye some bookes haue
Negligenter, negligently, or slack-
lie. Howe many suche prelates,
howe many suche byshops, Lord
for thy mercie, are there nowe in
England? And what shall we in
this case do? Shall we company
with them? **O LORD** for thy
mercie shal we not cōpanye with
them? **O** Lord whither shall we
flie frō them? But cursed be he
that doeth the worke of **GOD**
negligētly or guilefully. A soore
word for them that are neglygēt
in dischargynge theyr offyce, or
haue dooen it fraudulently, for
that is the thyng that maketh
the people yll. But true it muste
be that **Christe** sayeth. *Multi sunt
vocati, pauci vero electi.* Many are
called, but fewe are chosen.

Here

of M Latimer.

Here haue I an occasion by the way somewhat to saye vnto you yea, for the place that I alledged vnto you befoze out of Hieremy the. xlviii. Chapter. And it was spoken of a spirituall worke of God, a worke that was commaunded to be done, & it was of shedding bloude and of destroyng the cities of Moab. For (sayeth he) cursed be he that kepeth back his sworde from shedding of bloud. As Saule when he kepte backe the sworde from shedding of bloude, at what tyme he was sent agaynst Amalech, was refused of God for being disobedient to Goddes commaundementes, in that he spared Agag y^e kynge. So that, that place of y^e prophet was spoken of them that wente to the destruction of the cities of Moab, among the whiche there was

The.iiii. Sermon

was one called Nebo, whiche
was muche reproued for idola-
trie, supersticion, pryde, auarice,
crueltie, tyranny, and for hard-
nes of herte, and for these sinnes
was plagued of God and destroied.
Nowe what shall we saye of
these ryche citizens of London?
What shall I say of them? Shall
I cal them proude men of Lon-
don, malicious men of London,
mercylesse men of London. No,
no, I may not say so, they wyl be
offended with me than. Yet must
I speake. For is there not reig-
ning in London, as much pryde,
as much couetousnes, as much
crueltie, as much oppression, as
much supersticio, as was in Ne-
bo? Yes, I thynke & muche more
to. Therefore I saye, repent O
London. Repent, repent. Thou
hearest thy faultes tolde thee, a-
mend

An admonici-
on to Londo
to repent.

of B. Latimer.

mend the amend the. I thynke if
Nebo had had þe preaching that
thou hast: they would haue con-
uicted. And you rulers and offi-
cers be wise and circūspecte, loke
to your charge & see you do your
duties, and rather be gladde to a-
mend your yll liuyng, then to be
angeye when you are warned or
tolde of your faulte. What a do
was there made in London at a
certein man because he said, & in
dede at that time on a iust cause.
Buttelles quod he, nap butter-
flies. Lord what a do there was
for that word. And yet wold god
they were no worse then butter-
flies. Butterflies do but their
nature, the butterfly is not coue-
touse, is not greedy of other mens
goodes, is not ful of enuy & hate
red, is not malicious, is not cruel
is not metelless. The butterflie

An admonition
on to y rulers
and officers.

B. i.

glo-

The.iiii. Sermon

glorieth not in her owne dedes,
nor preferreth the traditions of
men before gods word, it comit-
teth not idolatri, nor worshippeth
false gods. But London can not
abide to be rebuked, suche is the
nature of man. If thei be pricked
they will kick. If they be rubbed
on the gale: they will wince. But
yet they wyl not amende theyr
faultes, they wil not be y^e spoken
of. But howe shall I speake w^e
of them. If you could be content
to receyue and folowe the worde
of God and fauoure good prea-
chers, y^e you coulde heare to be
toulde of youre faultes, y^e you
coulde amende when you heare
of them: if you woulde be gladd
to reforme that is anyf^r: y^e I
myght see any suche inclinacion
in you, that leaue to be mercyles
and begynne to be charitable

of M. Latimer.

I would then hope wel of you, I
woulde then speake well of you.
But London was neuer so yll
as it is now. In tymes past, men
were full of pitie and compassy-
on, but nowe there is no pitie, for
in London their brother shal dye
in the streetes for colde, he shal
lpe speke at their dooze betwene
stocke & stock. I cannot tel what
to call it, and perishe there for hu-
ger, was there any more vnnec-
essulnes in Iherobo: I thinke not.
In tymes paste when any ryche
man dyed in London, they woulde
wont to heape the pore scholats
of the vniuersities with exhiby-
tion. When any man dyed, they
woulde bequeath greate summes
of money towarde the reliefe of
the pore. When I was a scholer
in Cambridge my selfe, I hadde
very good report of London and
B. li. knetwe

The ruines
are now in
London.

The relief of
pore scholers
by the ryche in
London, is
gone.

The.iiii. Sermon

knewe many that had reliefe of
the ryche menne of London, but
nowe I can heare no suche good
repozte, and yet I enquire of it.

Charitie is and herken for it, but now char-
warer cold in tie is waxed cold, none healpeth
London. the scholet, nor yet the poore. And

in those dayes what dyd they
whan they helped the scholeters?

Many they mainteyned & gaue
theym liuynges that were verie
papistes and professed y^e Popes
Doctrine, & nowe that the knowe-
ledge of Gods word is brought
to lyghte, and many earnestly
study and labour to sette it forth
now almost no man healpeth to

He moneth lō
don to repen
taunce by ex
ample of Re-
bo,

He moneth lō maintayne them. Oh London
don to repen London, repente repente, for I
taunce by ex thynke God is more dyspleased
ample of Re- with London, then euer he was
bo, with the cite of Rebo. Repent
therfore repent London, and re-
membze

of M. Latimer.

member that the same god liueth
now that punished Hebo, euen þ
same god & none other, & he wyl
punyshe synne as well now as
he dyd then, and he wyl punish
the iniquitie of London as well
as he did them of Hebo. Amend
therfore. And ye that be prelates *Anadmonition*
loke well to your offyce, for right *to prelates to*
prelatynge is buispe labouryng *do their office.*
& not lordyng. Therfore preache
and teache, and let your ploughe
be doyng, ye lordes. I saye that
lyue lyke lopteters, loke well to
your offyce, the plough is your
office & charge. If you liue idle
& loptet, you do not your duetye,
you folowe not your vocacion,
let your ploughe therfore be go-
ing and not cease, that the ground
maye brynge forth fruite. But
nowe me thynketh I heare one *An answer to*
saye vnto me, wotte you what a priue obiection.
B.iii. you

The .iiii. Sermon

you say: It is a worke: It is a labour: how then hath it happened, that we haue had so many hundred yeres, so many vnpreschynge prelates, lordyng lopters and idle ministers: ye would haue me here to make answer and to shewe the cause thereof.

Now, this lande is not for me to ploughe, it is to stoupe, to thornye, to harde for me to plough. Thei haue so many thinges that make for them, so many thynges to laye for theym selues, that it is not for my weake teame to plough them. They haue to laye for them selues longe customes, ceremonyes, and authorytie, placyng in parlliment, and many thynges more. And I feare me this lande is not yet tyme to be ploughed. For as the sayng is, It lacketh wethering: This getteth lacketh

of M^r Latimer.

lacketh wethering, at leaste way
it is not for me to plough. for
what shall I looke for among
thornes but prickynge and scrat-
chyng: what among stones but
stumbling: What (I had almost
sayed) among serpentes but stin-
gynge: But this muche I dare
saye, that sence lordynge and loi-
terynge hath come vp, preaching
hath come downe contrary to
the Apostelles tymes. for they
preached and lorded not. And
nowe they lorde and preache not.
for they that be lordes wyl
go to plough. It is no mete of-
fice for theym. It is not seming
for their estate. Thus came vp
lordynge loyterers, Thus crept
in vnpreachynge prelates, and
so haue they longe continued.
for howe many vnlearned pre-
lates haue we now at this daye

Lordynge hath
put downe pre-
chyng.

B.iii.

And

The.iiii. Terman.

And no meruel. For if þe plough
men that now be, were made lordes
they woulde cleane geue oute
ploughynge, they woulde leaue
of their labour and fall to lord-
dying outright, and let þe plough
stande. And then both ploughes
not walkyng, nothynge shoulde be
in the common weale but houn-
ger. For euer since the Prela-
tes were made Lordes and no-
bles, the ploughe standeth, there
is no work done, þe people starue.
Thei haue, they hunt, thei card,
they dyce, they pastyme in their
prelacies with galaunte gentle-
men, with theyr daunsyng myn-
ions, and with their freshe copan-
ions, so that ploughynge is sette
a syde. And by the lordyng and
lopyng, preachynge and plough-
ynge is cleane gone. And thus
ys the ploughmenne of the coun-
trei

of M. Latimer.

they, were as negligent in their
office, as prelates be, we shoulde
not longe lyue for lacke of susty-
naunce. And as it is necessary
for to haue this ploughyng for
the sustentacion of the bodye: so
muste we haue also the other for
the satisfaction of the soule, or
elles wee canne not lyue longe
gostly. For as the bodie wasteth
and consumeth away for lacke of
bodilye meate: so doeth the soule
pyne awaye for default of gostly
meate. But there be two kyndes
of inclosynge to lette or hynder
bothe these kyndes of plough-
yng. The one is an inclosyng to
let or hynder the bodily plough-
yng, and the other to let or hin-
der the holy daye ploughyng,
the churche ploughing. The bo-
dilye ploughyng, is taken in
and enclosed thoroowe synfular
conuicio-

An apt simili-
tude.

Two kindes
of inclosynge

The .iiii. Sermon
commoditie. For what man will
lette goe or dimynysh his pri-
uate commoditie for a commune
welthe? and who will susteyne
any damage for the respecte of
a publique commoditie? The o-
ther plough also no manne is di-
ligent to sette forwarde, nor no
manne will hearken to it, but to
hynder and lette it, al mennes ca-
res are open, yea and a greate
manye of this kynde of plough-
men whiche are very busye, and
woulde seeme to be very good
workemenne. I feare me some be
rather mocke gospellers then
faithfull ploughmen. I knowe
many my selfe that professe the
gospel, and lyue nothing there
after. I knowe them, and haue
been conuersaunte with some of
theym. I knowe theym, and I
speake it with an heauye heart,
there

of M Lattimer.

there is as little charitie & good
liuynge in them, as in any other,
accordyng to that whiche Christ
sayed in the Gospell to the great
numbre of people that folowed
hym, as thoughe they had had
an earnest zeale to his doctryne,
whete as in dede they had it not.
*Non quia uidistis signa, sed quia comē-
distis de panibus.* Ye folowe me (sai-
eth he) not because ye haue scene
the sygnes and myracles that
I haue dooen, but because ye
haue eaten the breade and re-
freshed your bodies. Therfore
you folowe me, so that I thinke
manye one nowe a dayes profes-
seth the Gospell for the liuynge
sake, not for the loue they beare
to gods word. But they that wil
be true ploughmen muste worke
faythfully for Goddes sake, for
the edifyng of theyr brethren.
And

The.iii. Sermon

And as diligentlve as the hus-
bande man plougheth for the su-
stentacion of the bodie : so dily-
gentlve muste the pzelates and
ministers labour for the fedynge
of the soule : bothe the ploughes
muste styll be doyng, as moost
necessarve for man . And where-
fore are magistrates ordapned,
but that the tranquillitve of the
commune weale inaye bee con-
firmed limiting both ploughes.

But nowe for defaulte of vn-
preachynge Pzelates me thynke
I coulde gesse what myghte be
sayed for excusynge of theym.

They are soo troubeled wvth
lordlve luyng, they be so placed
in palacies, couched in courtes,
tuffelyng in their rentes, daun-
cyng in their dominions, burden-
ned with ambassages, pāperynge
of their paunches lyke a Honke
that

of M. Latimer.

that maketh his Jubilee, moun-
chynge in their maungers, and
mollyng in their gay manours
and mansyons, and so trouble-
led wyth loyterynge in theyr
Lordeshyppes: that they canne
not attende it. They are other-
wyse occupped, some in the
kynges matters, some are am-
balladours, some of the prync
councell, some to furnyssh the
courte, some are Lordes of the
Parlamente, some are Presi-
dentes, and some comptrollers
of myntes. Well, well.

Is this their duetie? Is this
theyr office? Is this their cal-
lyng? Should we haue ministers
of the church to be comptrollers
of the myntes? Is this a meete
office for a prier that hath care
of soules? Is this his charge? I
woulde

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woulde here aske one question:
I would fayne knowe who com-
ptrolleth the deuyll at home at
his paryshe, whyle he comptrol-
leth the mynte: If the Apostles
myghte not leaue the offyce of
preachynge to be deacons, that
one leaue it for mintynge.
I can not tell you, but the say-
ing is, that synce prestes haue
been mynters, money hath been
wulfe then it was before. And
they saye that the euylnesse of
moneye hath made all thynges
dearer. And in this behalfe I
must speake to England.
Heare my countrey Englande, as
Paul saied in his firste epistle
to the Cor. vi. Chap. For Paul
was no sittynge byshoppe, but
a walkynge and a preachynge
byshoppe. But when he wente
from them, he lefte there behynde
hym

of **St** Latimer.

hym the plaughe goynge styl,
for he wrote vnto theym and re-
buked theym for goynge to lawe
and plcadynge theyr causes be-
fore Heathen Judges. Is there
(saye th he) vtterlye among you
no wyse manne, to be an arbitra-
toure in matters of iudgemente?
What? not one of all that canne
iudge betwene brother and bro-
ther? But one brother go to lawe
with an other, and that vnder
heathen Judges? *Constitu-*
te contemptus qui sunt in ecclesia. et cepe.
Appointe them Judges that are
most abiect, and vyle in the con-
gregacion, whiche he speaketh in
rebukynge them, for (saith he) *ad*
exultenciam vestram dico. I speke it
to your shame. So Englande I
speake it to thy shame. Is there ne-
uer a noble mā to be a lord presy-
dent

Exultenciam vestram dico.
1513

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dente, but it muste be a prelate.
Is there neuer a wyse manne in
the realme to be a Comptroller
of the mynte? I speake it to your
Hame, I speake it to your
Hame. If there be neuer a wyse
man, make a water beater, a tin-
ker, a cobler, a slaue, a page, comp-
troller of the Mynte. Make a
meane gentleman, a groom, a
peoman, make a poore beggar
Lorde president. Thus I speake
not that I would haue it so, but
to your Hame. If there be ne-
uer a gentleman meete nor able
to be Lorde president. For why
are not the noble men and yonge
gentlemen of Englad, so brought
vp in knowledge of God and in
learnynge, that they maye be a-
ble to execute offyces in the com-
mune weale. The kynge hath a
greate many of wardes and I
trowe

of M. Latimer.

trouwe there is a courte of war-
des, why is there not a schole for
the wardes, as well as there is
a courte for their landes? Why
are they not set in scholes, where
they maye learne? Or why are
they not sent to the vniuersities,
that they maye be able to serue
the kyng when they come to age?
If the wardes and young gen-
tlemen were well brought vp in
learnynge and in the knowledge
of God, they would not when
they come to age, so muche geue
theym selues to other vanities.
And if the nobilitie be well tray-
ned in godlye learnynge, the peo-
ple would folow the same traine.
For truly, such as the noble men
be, suche wyll the people be. And
nowe the onely cause, why noble
menne be not made Lorde presi-
dentes, is because they haue not
bene

Why noble
menne be not
made lordpre-
sidentes.

C. i.

bene

The.iiii. Sermon

been broughte vp in learnyng.
Therefore for the loue of GOD,
appoint teachers and scholemai-
sters, you that haue charge of
youth, and geue the teachers sti-
pendes worthy their paines, that
they maye brynge theym vp in
Grammer, in Logike, in Retho-
rike, in Philosophie, in the ciuile
lawe, and in that whiche I can
not leaue vnspoken of, the worde
of God. Thankes be vnto god
the nobilitie, otherwys is very
well broughte vp in learnyng
and godlines, to the great ioye
and comfort of England, so that
there is nowe good hope in the
youth, that we shal an other day
haue a flourishing comon wealth,
consideryng theyr godlye educa-
cion. Yea, & there be al ready no-
ble men ynoughe though not so
many as I woulde wyshe able
to

of **H.** Latimer.

to be **Lorde** presidentes, and wise
menne inough, for the mynt. And
as vnmeete a thyng it is for bi-
shoppes to be **Lorde** presidentes
or priestes to be mynters, as it
was for the **Corinthians** to
pleade matters of variaunce be-
fore heathen Judges. It is al-
so a sleaunders to the noble men,
as thoughe they lacked wise-
dome, and learnyng to be able
for suche offyces, or elles were
no men of conscience, or els were
not meete to be trusted, and able
for suche offyces. And a prelate
hath a charge & cure otherwyle,
and therfore he cannot discharge
his duetie, and be a **Lorde** presi-
dent to. For a presidentshippe re-
quireth a whole man, and a by-
shoppe can not be two menne. A
bischoppe hath his offyce, a floc
to teache, to loke vnto, and the

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for he can not meddle wyth an other offece, whiche alone requy-
reth a whole man. He should ther-
fore geue it ouer to whome it is
meete, and laboure in his owne
busynesse, as Paule wyrteth to
the Thessalonians. Lette euery
man do his owne busyness, and
folow his calling. Let the priest
preache, and the noble men han-
dle the temporal matters. Moy-
ses was a meruailous manne, a
good man. Moyles was a won-
derful felowe, and did his duetye
being a marped man. We lacke
suche as Moyles was. Well, I
woulde all menne would loke to
their dutie, as God hath called
them, and then we shoulde haue
a floyshyng christyan commune
weale. And now I woulde aske
a straunge question. Who is the
most diligente bishoppe and pre-
late

of M. Latimer.

late in all England, that passeth
all the reste in doyng his office
I can tell, for I knowe him who
it is, I knowe hym well. But
nowe I thynke I se you listyng
and harkening, that I shoulde
name hym. There is one that
passeth all the other, and is the
mooste diligent prelate & preacher
in al England. And wil ye know
who it is: I wyll tell you. It is
the Deupll. He is the mooste dily-
gent preacher of all other, he is
neuer out of his dioces, he is ne-
uer from his cure, ye shall ne-
uer fynde hym vnoccupied, he
is euer in his parishe, he keepeth
resydence at all tymes, ye shal ne-
uer fynde hym oute of the way,
call for hym when you will, he is
euer at home, the dilygenteste
preacher in all the realme, he
is euer at his ploughe, no loz-
C,iii. dyng

The. iiii. Termon.

dyngge nor loyterynge canne hynder hym, he is euer applyngge his busynes, ye shal neuer fynde hym idle I warraunte you. And his office is to hynder religyon, to mayntayne supersticion, to set vp Idolatrie, to teache al kynd of poperye. He is readye as can be wyshed, for to sette forth his ploughe, to deuyle as manye wayes as can be, to deface and obscure Goddes glorie. Where the Deuyl is resydente and hath his ploughe goyng: there away with bookes, and vp with candelles, away with Bybles and vp with beades, away with the lyghte of the gospel, and vp with the lyghte of candelles, yea at noone dayes. Where the Deuyl is resydente, that he maye preuaile, vp with all supersticion and Idolatrie, sensing, painting

of M. Latimer.

tyng of ymages, candels, pal-
mes, ashes, holie water, and new
seruice of mennes inuentynge, as
though man could inuente a bet-
ter waye to honoure God with,
then god hymselfe hath apoynt-
ed. Downe with Christes crosse,
vp with purgatory picke pursse,
vp with hym, the popishe pur-
gatorie I meane. Awayne with
clothing the naked, the pore and
impotent, vp with deckynge of
ymages and gaye garnysheynge
of stockes and stones. Up with
mannes tradicions and his la-
wes, downe with Gods trady-
cions and his most holye worde.
Downe with the olde honoure
dewe to God, and vp with the
new gods honour, let al thynges
be done in Latine. there muste
be nothyng but Latine, not as
muche as, Memento homo quod cin-

The. iiii. Terman.

nises, et in cinerem reuerteris. Re-
membze manne that thou arte as-
shes, and into ashes thou shalt
returne. Whiche be the wordes
that the minister speaketh to the
ignoraunte people, when he ge-
ueth them ashes vpo ashwens-
daye, but it muste be spoken in
latine. Goddes worde may in no
wise be translated into Englishe
Oh that our pzelates would bee
as dilygente to sowe the corne of
good doctrine as Sathan is, to
sowe cockel and darnel. And this
is the deuelyshe ploughyng, the
whiche worketh to haue thinges
in latine, and letteth the fruteful
edificacion. But here some mane
will saye to me, what sir, are ye so
pryue of the deuils councel, that
ye know al this to be true? Trull
I knowe him to wel, and haue o-
beyed him a little to much in con-
dis

of M. A. timer.

discenting to some folies. And I
knowe him as other men do, yea,
that he is euer occupied & euer bu-
sy in folowing his plow. I knowe
by S. Peter which saith of him.

Sicut leo rugiens circuit querens quem
deuoret. He goeth about like a roa-

ryng lyon sekynng whom he may
deuoure. I would haue this text
well beved and examyned eue-
ry worde of it. Circuit, he goeth

about in euery corner of his dio-
ces. He goeth on visitacion dai-
lye. He leaueth no place of his
cure vnuisited. He walketh round
about from place to place, and
ceaseth not. Sicut leo, as a Lion
that is strongly, boldly, & proude-
lye, straytely, and fiercelye with
haute lookes, with his proude
countenances, with his statelly
braggynge, rugiens, roaryng,

Note a texte
well waped

for

The.iiii. Sermon

for he letteth not slyppe any oc-
casyn to speake or to roare out
when he seeth his tyme. Querens.
he goeth about sekynge and not
sleepynge, as our Byschoppes do,
but he seketh diligently, he sear-
cheth diligētly al corners, wher-
as he may haue his pray. He ro-
ueth abrode in euery place of his
dioces, he standeth not styll, he is
neuer at reste, but euer in hande
with his ploughe that it may go
foreward. But there was neuer
suche a preacher in England as
he is. Who is able to tell his dy-
ligente preachynge: whiche eue-
ry daye and euerye howre, labo-
reth to sowe cockel and darnell,
that he may byng oute of forme
and out of estimaciō and roume,
thē institucion of the Lordes sup-
per and Christes crosse, for there
he losse his ryghte, for Christ
sayde

of M. Latimer.

sayed. Nunc iudicium est mundi, princeps seculi huius eiicietur foras, et sicut exaltauit Moyses serpentem in deserto, ita exaltari oportet filium hominis, et cum exaltatus fuero, a terra, omnia tradam ad meipsum.

Nowe is the iudgemente of thys worlde and the Prynce of thys worlde shall be caste out.

And as Moyses dyd lyfte vp the serpente in the wyldernesse, so muste the sonne of manne be lyfte vp. And when I shall be lyfte vp frome the earthe. I wyl drawe al thynges vnto my selfe. For the Deuyll was dysapoynted of hys purpose, for he thoughte all to be hys owne.

And when he had once broughte Christe to the crosse, he thoughte all cocke sure. But there loste he all his reygning, for Christ sayed Omnia traham ad meipsum. I wyl draw

draw

The. iiii. Sermon

drawe all thynges to my selfe.
He meaneth drawyng of mannes
soule to saluacion. And that he
sayd he would do, Per semet ipsum.
by hys owne selfe, not by any
other bodys sacrifice. He mente
by hys owne sacryfice on the
crosse, wheate he offered him self
for the redemption of mankynd,
and not the sacrifice of the masse
to be offered by an other. For
who can offer him, but him selfe.
He was bothe the offerer and the
offeryng. And this is the pycke,
thys is the marke at the whiche
the Deuill shooteth, to euacuate
the crosse of Chyste, and to min-
gle the instytucion of the Loz-
des supper, the whiche although
he canne not bypge to passe: yet
he goeth aboute by his sleighes
and subtile meanes, to frustrate
the same, and these fyftene hun-
dredth

of M. Latimer.

breth yeres he hath been a dooer,
onelye purposynge to euacuate
Chrystes death, and to make it
of final efficacitie and vertue.

For where as Chryste accordyng
as the serpente was lyfte vp in
wyldernesse: so woulde he hym
selfe to be exalted, that thereby
as manye as trusted in hym,
shoulde haue saluacion. But the
deuyl would none of that. They
would haue vs saued by a daily
oblacion propiciatorie, by a sa-
crifice expiatorie, or remissorie.

Nowe yf I shoulde preache in
the countrey amonge the vnlearn-
ed, I woulde tell what propi-
ciatorie, expiatorie and remisso-
rie is: but here is a learned au-
ditorie. Yet for them that be vn-
learned I wil expound it. Propi-
ciatorie, expiatorie, remissorie, or
satisfactorie, for they signifie al
one

The.iiii. Sermon

one thyng in effecte, and is no
thyng elles but a thyng wher=
by to obteyne remission of syn=
nes, and to haue saluacion. And
thys waye the Deuill vsed to
euacuate the deathe of Chryste,
that we myghte haue affyaunce
in other thynges, as in the day=
lye sacrifice of the ppyete, where
as Chryste woulde haue vs to
truste in his onely sacrifice. So
he was *Agnus occisus ab origine mun=
di*, the lambe that hath be slaine
frome the beginnyng of the wor=
lde, and therfore he is called, *Iuge
Sacrificium*. A continuall sacrifice;
and not for the continuance of
the Masse as the blaūchers haue
blaunched it, and wrested it. And
as I my selfe dyd once mystake
it. But Paule sayeth, *Per semetip=
sum purgatio facta*, by him selfe & by
none

of M. Latimer.

none other, Christ made purgacion and satisfaccion for the whole worlde. Woulde Christ this woorde (by hym selfe) hadde been better weyghed and looked vpon, and, In sanctificacionem, to make theyn holpe, for he is, Iuge sacrificium, a continuall sacrifice, in effecte, fruite and operacion, that lyke as they whiche seeing the serpente hange vpon in the deserte were put in remembraunce of Christes death, in whome as many as beleued were saued: so all men that trusted in the deathe of Christ shall be saued, as wel they that were before, as they that came after. For he was a contynuall Sacrifice, as I sayed in effecte, fruite, operacion and vertue. As though he had frome the beginning of the world and continually should to the

The.iiii. Sermon

the worldes ende hange still on
the crosse, and he is as freshe han
gynge on the crosse now to them
that beleue and truste in hym,
as he was fiftene hundred yea=
res ago when he was cruci=
fied. Then lette vs truste vpon
hys onely deathe, and looke for
none other sacrifice propiciato=
rie, then the same bloudye sacri=
fice, the liuely sacrifice, and not
a drie sacrifice, but a bloudy sa=
crifice. For Chryste hymselfe
sayed, Consummatum est. It is per=
fectlye finyshe. I haue taken at
my fathers hande the dispensa=
cion of redempynge mankynde.
I haue wroughte mannes re=
dempcion, and haue dyspatched
the matter. Why then myngle
ye hym? why do ye deuide hym?
why make you of hym mo sacri=
fices then one? Paule sayeth.
Paule

of M. Latimer.

pascha nostrum immolatus est Christus
Christe our pascouer is offered
vp, so that the thing is done, and
Christ hath done it, and he hath
done it, ^{semel}. Once for all. And it
was a bloudy sacrifice, not a drie
sacrifice.

Why then, it is not the Masse
that auaileth or profiteth for the
quicke and the dead: Wo worth
thee, O Deuill, wo worth thee,
that haste preuayled so farre and
so longe, that thou haste made
Englande to worshyppe false
Goddess, forsaking Christe their
Lorde. Wo worthe the Deuil.
Wo worth thee Deuill and all
thyne Angels: yf Christ by his
deathe draweth all thynges to
him selfe, and draweth al men to
saluacion, and to heauenly blyss
that trust in him. Then the prie-
stes at the Masse, at the poppe
D.i. Masse

The.iiii. Sermon

Wasse I say) what cā they draw
when Chyste draweth all, but
landes and gooddes frome the
right heyres: The priestes draw
gooddes and rychesse, benefyces
and promotions to theym selues
and suche as beleued in theyr
sacrifyce they drawe to the De-
uyl. But Chyste it is that dra-
weth sowles vnto hym by hys
bloudy sacrifice. What haue we
to do then, but *Epulari in domo*
uo, to eate in the Lorde at hys
Supper. What other scrupce
haue we to do to hym: and what
other sacrifice haue we to offer:
but the mortificatiō of our flesh:
What other oblacion haue we
to make, but of obedyence, of
good liuynge, of good woorkes,
and of healpyng our neygh-
bours: But as for our redemp-
tion, it is done already, it can not
be

of M. Latimer.

be better. Chyſte hath done that
thyng ſo well, that it can not be
amended. It cannot be deuised
howe to make that, any better
then he hath done it. But the
Deuyl by the healde of that Ita-
lian Biſhop yonder, his chap-
layne: hath laboured by all mea-
nes, that he myght, to frustrate
the death of Chyſte, and the me-
rytes of hys paſſion. And they
haue deuised for that purpoſe to
make vs beleue in other vayne
thynges by his pardonnes, as to
haue remiſſion of ſinnes for prai-
yng on hallowed beades, for
drinking of the bakehouſe bole,
as a Channon of Waltham Ab-
bey, once tolde me, that when ſo-
euer they putte theyr loafes of
breaðe into the oven, as manye
as drinke of the pardon bolle
ſhoulde haue pardon for drink-
yng

D.ii.

The.iiii. Sermon

kyng of it. I madde thynge to
geue pardon to a bolle. Then to
Bope Alexanders holpe water,
to halowed belles, palmes, can-
delles, asches, and what not?
And of these thynge euery one
hath taken awaye some parte of
Christes sanctificacion. Euery
one hath robbed some parte of
Christes passion and crosse, and
hath myngled Christes death,
and hath been made to be propi-
ciatorie and satisfactorie, and to
put awaye sinne. Yea and Alex-
anders holpe water yet at thys
daye remayneth in Englande,
and is vsed for a remedy against
spitytes, and to chase awaye de-
uyles, yea and I woulde thys
had been the worste. I woulde
thys were the worste. But wo
worth thee, O deuyl that haste
preuapled to euacuate, Christes
crosse

of **St** Latimer.

croſſe and to myngle the lordes
ſupper. Theſe be the Italian bys
shoppes deuyces, and the deuyll
hath pricked at thys marke to
frustrate the croſſe of Chriſte. He
ſhotte at thys marke longe be-
fore Chriſte came, he ſhotte at
this pricke ſowre thouſande yea-
res before Chriſt hanged on the
croſſe, or ſuffered his paſſion.
For the braſen ſerpente, was ſette
vp in the wyldernes to put men
in remembrance of Chriſtes com-
myng, that lyke as they whiche
behelde the braſen ſerpente were
healed of their bodilyſe diſeaſes:
ſo they that looked ſpiritually v-
pon Chriſte that was to come, in
hym ſhoulde be ſaued ſpiritual-
ly from the Deuyll. The ſerpent
was ſet vp in memorie of Chriſte
to come, but the Deuyll founde
meanes to ſteale awaye the me-

The .liii. Sermon

mozie of Chzistes commyng and brought the people to worſhippe the Serpente ſelfe, and to ſence hym, to honour hym, and to offer to hym, to worſhypppe hym, and to make an Idoll of hym. And thys was done by the markette menne that I tolde you of. And the clarke of the markette dyd it for the lucre and aduauntage of his maiſter, that thereby his honour myghte encrease, for by Chzistes death, he could haue but ſmall worldlye aduauntage. And euen now ſo hath he certayne blaunchers longyng to the markette, to lette and ſtoppe the lyghte of the Goſpel, and to hinder the kynges procedynges in ſettyng forth the word and glorye of God. And when the kynges maiestie with the aduynce of his honourable counſayle goeth aboute

of **M** Latimer.

about to promote Goddes word
and to sette an ordet in matters
of religion there shall not lacke
blaunchers that wyl save. As for
Images wheras they haue been
vled to be senced, and to haue
candel's offred vnto them: none
be so folishe to do it to the stocke
or stone, or to the Image selfe.
but it is done to **GOD** and his
honour befoze the Image. And
thoughe they shoulde abuse it,
these blaunchers will be ready to
whysper the kynge in the eare,
and to tell hym that this abuse
is but a small matter. And that
the same wpth all other lyke a-
buses in the churche maye be re-
fourmed easilpe. It is but a litle
abuse (say they) and it maye bee
easily amended. But it shoulde
not be taken in hande at the first
for feare of trouble, or further
incon-

The .liii. Sermon
inconueniences. The people will
not beate sodayne alteracions
an insurreccyon maye be made
after sodayne mutacion, whiche
maye be to the greate harme and
losse of the realme. Therfore all
thynges shal be wel, but not out
of hand, for feare of further bu-
synes. These be þe blanchers that
hitherto haue stopped the worde
of god, and hindered the true set-
tyng forth of the same. There be
so many put offes, so manye put
byes, so many respectes, and con-
sideraciōs of worldly wisdoō. And
I dout not but there were blan-
chers in the olde time, to whysper
in the eare of good kynge Eze-
chias, for the mayntenaunce of
Idolatrie done to the brassen ser-
pēt, aswel as there hath ben now
of late, & be now that can blanche
the abuse of Images and other
lyke

of M Latt mer.

lyke thynges . But good kynge
Ezechias woulde not be so blynde-
ded, he was lyke to Apollos, fer-
uent in spiryte . He woulde geue
no eare to the blanchers, he was
not moued wyth these worldye
respectes , wyth these prudente
consyderacions , with these poli-
cies, he feared not insurreccions
of the people. He feared not least
his people woulde not beare the
gloze of God : but he (without
any of these respectes , or poly-
cies, or cōsideracions, like a good
kynge for Goddes sake , and for
conscience sake) by & by plucked
downe the brase serpente , and
destroyed it vtterlye , and beat it
to pouder. He oute of hande, dyd
caste downe all Images, he de-
stroyed all Idolatrie, and clerely
dyd extirpate all supersticion. He
woulde not heare these blanchers
and

The .liii. Sermon

and worldly wyse men, but with
out delaye, foloweth gods cause
and destroyeth all Idolatrie out
of hande. Thus dyd good king
Ezechias, for he was lyke Apol-
lo, feruēt in spirite, and dilygente
to promote Goddes glorie. And
good hope there is that it shall
be lykewyse here in Englande,
for the kynges Maiestye is so
broughte vp in knowledge, ver-
tue, and godlynesse, that it is not
to be mistrusted, but that we
shall haue all thynges well, and
that the glorie of God shall be
spred abrode, throughout al par-
tes of the realme, yf the prelates
wil diligētly apply their plough
& be preachers, rather then Lor-
des, but our blanchers, whiche
wyl be Lordes, and no labou-
ers, when they are comman-
ded to go and be resydente vpon
their

of M^r Lattimer.

their cures, and preache in theyr
benefices, they would say.

What, I haue sette a deputie
there, I haue a deputie that lo-
keth well to my flocke, and the
whiche shal discharge my duetie.

A deputie quod he. I looked for
that worde all this whyle. And
what a deputie must he be, trowe
ye? Euen one lyke hym selfe, it
muste be a cannoniste, that is to
saye, one that is broughthe up in
the studie of the Popes lawes &
decrees. One that wyl set forth
papistrie as well as hym self wyl
do, and one that wyl inayntayne
all supersticion, and Idolatrye.
And one that wyl nothyng at
all, or els very weakely resist the
Deuyls plough, yea happy it is
yf he take not part with the De-
uyl, and where he shoulde be an
enemy to hym, it is wel if he take
not

The .iiii. Sermon

not the Deuilles parte agaynst
Chyste. But in the meane time
the Prelates take theyr plea-
sures. They are Lordes and no
labourers, but the Deuill is di-
ligente at his ploughe. He is no
bnpreachynge prelate. He is no
Lordelye loyterer from his cure,
but a busie ploughe man, so that
amonge all the prelates, and a-
monge al the packe of them that
haue cure, the Deuill shal go for
my money. For he styll applyeth
his busynes. Therefore ye bn-
preachynge prelates, learne of
the deuill to be diligent in doyng
of your offyce. Learne of the De-
uill. And if you wyl not learne of
God nor good manne: for shame
learne of the Deuill. *Ad erubef-*
centiam vestram dico. I speake it
for your shame. If you wil not
learne of God nor good man to
be

of **W** Latimer.

be diligent in your offyce, learne
of the deuill. Howebeit there is
nowe verie good hoope that the
Kynge's maiestie, beyng by the
healpe of good gouernaunce of
his mooste honourable counsay-
lours, he is trained and brought
vp in learnyng and knowledge
of Goddes word, wil shortly pro-
uide a remedye and set an orde
herein, whiche thyng that it may
so be, lette vs praye for him.

Praye for hym good peo-
ple, praye for hym, ye
haue great cause,
and neede to
praye for
him.

¶

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